THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

" We should remember past mercies and blessings. If we do, our past will shine down upon us like a clear sky full of stars. Such remembering will keep the gratitude ever fresh in our hearts, and the incense of praise ever burning on the altar. Such a house of memory becomes a refuge to which we may flee in trouble."—DR. J. R. MILLER.

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SERMON BY PRESIDENT CHARLES W. PENROSE.

DELIVERED IN THE OGDEN TABERNACLE, NOVEMBER 20TH, 1912, AT THE FUNERAL OF MRS. JANE S. RICHARDS.

I AM very thankful indeed that I have the opportunity of being here to-day, not only because I am glad to be present with my dear friends to pay a tribute of respect to our departed sister, but that I have been blessed of the Lord to recover my health sufficiently to be present. It is several weeks since I was able to appear in public to speak before the people, and the Lord has blessed me, and I am very thankful and express my gratitude in the midst of this congregation. I should have been very much disappointed if I could not have had the opportunity of being here to-day.

I have been acquainted with our dear sister who has left us a great many years, and I can repeat a remark made by one of the brethren, that there is no feeling of death in these services. And when I saw the remains of this dear sister reclining as if in gentle sleep, and saw how lovely she looked, and how youthful her appearance was, considering her age—for she looked a great deal younger, lying there in death, than she appeared when I saw her last in life—and saw her clothed as she was in the beautiful garments prepared for those who are departing, it seemed to me that it only needed a touch or two from the hand of Him who is the resurrection and the life to cause her to stand forth in all the strength and beauty and glory of young womanhood, and indeed in the glory of her household and kingdom, and I hope to see her when I meet with her again

in that condition. She believed in the doctrine, and I believe in the doctrine, and believe in the real immortality touched upon by Brother McKay, and I know that she believed in it with all her heart, and so did her departed husband, President Franklin D. Richards, with whom I was very intimate for many years. I knew him away back in the early 50's in London. I was with him in the British Mission in 1866, 1867 and 1868, and I labored with him here in Weber county. I traveled with him on many occasions, driving out among the people in Zion, and I have been acquainted with Sister Richards, his beloved wife, practically ever since she came to live in Ogden City. I became very intimately acquainted with her when I moved to this place from Logan to assist President Richards in taking up the founding of the *Ogden Junction*, a paper which was published here, as most of you are aware, for several years, and with which I was closely identified. I became closely acquainted with the family of Brother Richards, and Sister Jane S. Richards, his wife. She was indeed a "ministering angel," and what has been said here to-day concerning her ministrations among the sick and afflicted was experienced in my family with my little children. No weather would daunt her from going forth from her residence down in the western part of the town to my residence on the bench and helping to administer to the little ones in their affliction. She will always he remembered in my family, indeed, as a ministering angel, and I know of many circumstances that might be related here which prove the truth of all that has been said here concerning her and her experiences in Ogden City and Weber county, but I will not take up the time to refer to them. It is sufficient to say that I endorse every word that has been said here to-day concerning her and her noble character, the splendid spirit which she carried with her, the works she performed, the faith she had, the kindness which she manifested toward all people, and particularly as a loving wife and mother. I know something of her care over her sons, one of whom, our dear Lorenzo, departed, which was a great grief to her, but she will meet with him and have joy with him behind the veil and in the resurrection.

She had the privilege to see her sons, to whom she was devoted, grow up among the people, men of integrity, to positions of honor; she had the pleasure of her daughter Josephine attending her during the last years of her sojourn on earth. They who are acquainted with the circumstances of her last illness, know that Sister Josephine was indeed a ministering angel following the footsteps of her mother, and Sister Richards was blessed in having the care of her daughter Josephine and her sons and daughters. They loved their mother. She was worthy of them and they are worthy of her. I like to think of the future of this our beloved sister as it struck me when I saw her remains lying there in the beauty of those garments which I have referred to,

which have been prepared to clothe the dead and in ministering for the living and the dead in the temples of our God, and I thank the Lord for the revelations which He has given us concerning this matter of preparing our departed ones.

The Lord has revealed to us that it is His work "to bring to pass the immortality and eternal life of man." There used to be a lack of belief concerning immortality among the children of men which is now fading out, even among those who are scientists and philosophers, and they have come to the conclusion that there is something about humanity—what it is they don't comprehend—but they are beginning to understand that the intelligence, the love, the qualities which are exhibited in human beings have a continuance; that there is something abiding, something enduring, that these "persist," as they use the term, and so when death comes that there is something remaining that is not put away in the ground, but is something that is real and is immortal and will endure; and they are beginning to understand that these things that exist in the souls of men, not only persist, but that they have the power and quality of increasing, of growing, of spreading out, and that all eternity is before them in which to increase and improve. But they have cast away the idea of a possibility of these earthly bodies persisting or continuing. They believe that the body is merely an aggregation of certain particles of matter, the properties of which we are somewhat acquainted with, and that aggregation having at some time been brought together, must be dispersed, and so when the change called death comes, that is an end to this organism; that there is no more life for that—that it passes away into the primitive elements out of which it came, and that is the end thereof.

Now in reasoning like this they don't seem to take into account that perhaps the spirit of man, or as they call it the soul of man, which they believe continues and "persists," may also be an aggregation, an organism, something brought together, and that if this can continue and be immortal, then there is a possibility that even the fundamental, the structural and first principles of the human body, may have an affinity for each other which would cause them, when the proper time comes, and proper process is entered into, to be brought also together and continue as an organization. They don't seem to take that into account. But what is immortality? Is it merely the continuance of the life of the spirit after death? Not according to the holy scriptures, not according to the revelations of God in former times, or those given to us in later times. We have the most positive information by revelation from God that the time shall come when these bodies of ours, though they may be dissolved or appear to be entirely dissolved and go down to the dust, shall be quickened again and brought together.

And not only that, not only is the actual fact of their existence

or continuation revealed, but we are told of the necessity of this continuance, to persist eternally. There is to be a union of the spirit of man and the elements which composed his body, and continual union of these is needful to perfect happiness and perfect joy, and it is part of the great plan and purpose of God in sending us, His sons and daughters, here on this earth to gain the experiences which we obtain and which we could not obtain elsewhere. This is what we are here for, to prepare a portion of the elements which compose this earth in such condition that as organized—brought together again as they were brought together in the first place, not by the same process, but brought together again—shall stand upon their feet and the spirit shall be restored to the body, and the body to the spirit, and the twain made one shall endure forever.

Why not? If there is such a being as God, as our scientists begin to admit, that there is an individuality or personality of some kind which has the power of creation or organization—if there is such a being, and He can organize an earth out of the elements and organize these bodies of ours, according to certain fundamental and continuing principles, why cannot He also have the power to vivify these bodies of ours and bring them forth from the tomb? The Son of God came here; His spirit came here and his body was prepared for the spirit; He lived in it through the measure of His days; He died, His body was buried, and it was brought forth from the tomb and that body He showed to His disciples. Not only in ancient times did He show Himself to the people on the eastern continent, and then to the people on the western hemisphere, but in these last days He has manifested Himself to His servants. I might refer to the revelations on this subject in the Doctrine and Covenants, but I will not take the time to do so. I may refer to Christ appearing to His disciples, when He exhibited the form and features and powers and potency of manhood and immortal being—an immortal spirit with an immortal body—and with that body He "ascended on high and sat on the right hand of God, from whence he will come to judge the quick and the dead." And if one individual can be raised from the dead, a million can be raised or any number that may be named.

I just speak of this in passing—of the possibility. It has been conceded by scientists that the elements of what is called matter had no beginning in the elementary sense, and God has revealed to us that this is true, that the elements are eternal. Now, as there are elements which are brought together and associated in these organisms, particles which have an affinity for each other, which belong to each other, as those are brought together, why can they not be brought together again, and is there not something natural in them which would call for the other elements which would belong to them, just as with our family organizations?

This family which we have been talking about, the posterity of our beloved Brother Franklin D. Richards, they have a yearning for each other; they are placing their dear mother in the grave; there is no feeling of death about it, she has lived out the time of her sojourn on the earth, she has filled the measure of her days, and she has done it with honor and glory, and henceforth there is laid up for her a crown of eternal life, and we place the body away. But this family love each other, they love her, she loves them; every member thereof loves and yearns for every other member of the family, and some time or other they will become, on natural principles, quickened with the power of independent life, and if they are true and faithful, and if they sanctify the bodies which God has given to them, they shall again be brought together. And so it is, in this case there is a natural affinity in the particles, the original fundamental particles that composed these bodies of ours, which will never be satisfied until they are brought together again and the spirit and body reunite, and real immortality takes place, so that we may go on and have joy in the presence of the Lord Jesus Christ, our Lord, who is the resurrection and the life, and change our frail bodies and fashion them like unto His glorious body, if we keep His commandments.

I am sure that there is a grand, perhaps not understood, principle underlying this, and that it is scientific, that it is true, that it is natural, and we shall find that it is as natural when the proper time comes for those fundamental principles that belong to these structures that we call our bodies, to come together and be quickened and glorified, if we have lived to obtain glory, and the spirit and body shall be united and both shall stand forth in real immortality, just as natural as the principle of gravitation, about which we know very little, or the principle of cohesion, the principle by which particles in the universe are attracted to or repelled from each other. There will be a change occur. Shall we have these bodies as they are now? Yes, and no. We shall have these particles of the body which can endure, but there are particles belonging to us which are thrown off from time to time, and we receive other particles into our bodies. But behind all that there is a persistent substance that belongs, atom to atom, bone to bone, flesh to flesh, sinew to sinew, and, as the Prophet Joseph declared, not one particle of that structure which is essential to the frame of the human body can ever pass into the structure of another. It is a grand mistake which people have made who thought that one person by devouring another takes into him a part of the general structure of the other being. I wish to say that the time will come when a great change will take place, and Christ will quicken these bodies of ours, so that they may be put in the same condition that His body was when He appeared to His disciples on the road to Emmaus, and there passed out of their sight, and when He met them in an upper room, the door being shut, and He said,

"Why are ye troubled, why do thoughts arise in your hearts? Behold, it is I, myself, handle me and see, for a spirit hath not flesh and bone, like ye see me have." But His body was put to death on the cross, then embalmed, and placed in the tomb a natural body; but it was raised a spiritual body, an immortal body, a body of flesh and bones, but quickened by spirit and not by blood, and not subject to the same laws by which we are governed, and not drawn down to the earth by the principle of attraction. He will change our faulty bodies and fashion them like unto His own glorious body.

Now, the point I wish to make is that this beautiful body—for it looked lovely to me as I saw Sister Richards lying there prepared for burial—this body that has gone into the grave is not lost, not one particle of it that is needed for the structure in the resurrection will be dissolved. Every element that belongs to it, that belongs to each other, will not be lost, but the quickening power of the Spirit which pervades all things, which quickeneth all things, which is the life of all things, which proceeds from the presence of God throughout the immensity of space, under the action of that Spirit and the direction of Him who is the resurrection and the life, will all be brought together again and restored, and the spirit be restored to the body and the body to the spirit. And so we can have hope and faith and certainty that some day we will meet this dear sister whose body is now to be laid away; we will meet not only her immortal spirit behind the veil, where she has gone to meet her loved ones, but standing up as a woman in all respects, as a body and a spirit, with the love of her children and her husband and her friends. We all expect to see her sometime and to gather with her in the regions of immortality where we will be really and truly immortal, and rejoice in the presence of our Eternal Father and be like Him in all respects in body and spirit and governed by the same laws and rejoice in the same glory.

God bless these, my dear friends whom I love and with whom I have been so closely associated so many years, and give them comfort and joy in the hope and knowledge that they shall meet their mother again, not only behind the veil, where we all expect to go bye and bye, but in the resurrection day, in the morning of the first resurrection, clothed with immortality and eternal life, with glory and with beauty, shining in the presence of God in His celestial world, entitled to all the blessings and privileges of the gospel that God has said shall be given to the faithful and true.

May God help and guide us all and give us power to serve Him in all things, that we may attain to that high exaltation and have joy in the thought and hope of the great salvation that this our dear sister who has gone, has obtained. May the peace of God that passeth all understanding abide with you, through Jesus Christ. Amen.

THE SHUTTLE OF DESTINY.

THE mind is the shuttle of destiny, its thoughts build up the aura about us and assist to make our fate. Having given birth to these thoughts, we are responsible for them. They react upon us and form habits to act and think in a certain way and so create character. Thus it is that character represents the past and has control over the future.

We cannot hope to escape the seed we have sown, although the manner in which we meet the harvest will generate new force and transmute it accordingly for greater good or evil as the case may be; what a helpful and beautiful thought to hold in times of so-called affliction, that we are creating the future and can make it what we will. We may thus realize that man is not altogether the slave of fate, but in so far as he creates thoughts he is master; for the same mind that bound itself will, on recognition of truth, break asunder the self-forged chains.

All humanity is to-day, each hour, each moment, forging by loving thoughts the links of love that bring their friends about them in the next expression. At the same time, ties of hatred are being created that will bind enemies to us with fetters so strong that it will be difficult to break them asunder except by pain, sorrow and distress.

If we would become masters of fate, we must rule the thought principle, yearn to control the thoughts, extricate the mind from all that tends to demoralize, cramp, limit and bind it, and while extracting the lessons that life's experience teaches, resist to the utmost the alluring temptations which would make slaves of us.

Infinity ever respects man's individuality, and will not force upon him consciousness, until he opens of his own accord to give it welcome. Not in any lack of sympathy is that waiting for the open door, but in deepest wisdom, for as mankind has been given free will, he will not be hurried, driven nor compelled, for he has also been given life immortal and the patience of Infinity is inexhaustible.—HENRY CLAY HODGES.

Make a Beginning.—Remember in all things that, if you do not begin, you will never come to an end. The first weed pulled up in the garden, the first seed in the ground, the first shilling put in the savings bank, are all-important things; they make a beginning, and hold out a hope, a promise, a pledge, an assurance that you are in earnest in what you have undertaken. How many a poor, idle, hesitating outcast is now crawling on his way through the world who might have held up his head and prospered if, instead of putting off his resolution of industry and amendment, he had only made a beginning.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 26, 1912.

EDITORIAL.

THE YEAR NINETEEN HUNDRED AND TWELVE.

THE present issue of the *Millennial Star* is the closing number of Volume Seventy-four, and marks the rapid flight of time. The year 1912, so full of stirring events, will soon have run its full length and passed into eternity. Nothing of all that has been said or done in the busy world of men can be recalled, but the wise and thoughtful among all classes will have learned lessons of wisdom from the contemplation of passing events. Peace-loving people are anxiously looking forward to the dawn of the millennial era, described by the prophets of old, when the saints shall reign a thousand years with Christ and "nation shall not lift up a sword against nation, nor learn war any more;" but that happy period is evidently not yet in sight. There is great commotion in the affairs of the world, and "men's hearts are failing them for fear." The love of many has waxed cold. Scenes of violence, bloodshed and murder are of daily occurrence among the inhabitants of the earth. Great industrial upheavals, that shake the business enterprises of every land and clime to their very foundations, striking terror to the heart of the capitalist as well as to that of the poor workingman, occur with surprising frequency.

The great railroad strike of 1911 in England and the mammoth coal strike of 1912, with their far-reaching and unhappy results, will long be remembered. The sinking of the giant liner *Titanic* in mid-ocean, with its cargo of precious human freight, sent a thrill of horror throughout the wide world. We may safely conclude that the Savior's eye was riveted upon the present period when He predicted the going forth of "wars and rumors of war, famines, pestilences and earthquakes in divers places." The two most powerful nations of the world—namely, Great Britain and the United States of America—are at peace with their neighbors. but a sanguinary revolution is in progress within the confines of the Republic of Mexico, reducing the affairs of the government to a chaotic state, in which human life is held at a low estimate. No sooner was peace concluded in the recent war between Turkey and Italy, than the Balkan States were locked in deadly strife with the Turkish empire. Numerous bloody battles ensued, resulting in the death and misery of many souls. It was reported that the Turkish army suffered greatly through the lack of food, and many who escaped death by the bullet became victims to quite as deadly a foe in

the form of cholera. There is a cessation of hostilities, but the danger is not past. The great powers of Europe are watching the trend of events with anxious concern. They advocate peace, but are preparing for war. At this critical juncture a single "spark," as it were, might start a conflagration that could only be extinguished by the sacrifice of much treasure and many precious lives. The contemplation of such a conflict is by no means reassuring.

Many lives have been lost during the past year by earthquakes, and famine has claimed its victims by thousands in Russia and China. All the dread happenings of 1912, if painted into a picture, would present a scene to the troubled eye of a most terrifying character.

In these days of uncertainty and doubt, of sorrow and distress and of heartrending calamities, a "ray of living light" has pierced the darkness, bringing hope, peace and joy to many of earth's children. The Savior, pointing to His second coming and to the end of the world, said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." St. John the Revelator described the same glorious incident in the following impressive language: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14: 6, 7.) These predictions agree perfectly, and may be taken as two witnesses of an important event—even the restoration to earth of the gospel of the kingdom.

The Latter-day Saints solemnly declare that God raised up a mighty prophet in the early part of the nineteenth century in the person of Joseph Smith, and, through him, restored again the everlasting gospel with all its gifts, keys, powers and authority. A gospel that proclaims the necessity of present-day revelation from God for the guidance of His earthly children; a gospel that points to the need of apostles and prophets in the church, as well as evangelists, pastors and teachers, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" a gospel that teaches faith in God, the Eternal Father, and in His Son Jesus Christ and in the Holy Ghost; that teaches the necessity of repentance; that teaches baptism by immersion, by a duly authorized servant of God, for the remission of sins; and that teaches the ordinance of the laying on of hands for the gift of the Holy Ghost. A gospel, in fact, that brings salvation to the dead as well as the living.

This plan of redemption, so perfect in its organization and so beautiful and attractive in its saving doctrines, is being preached in all the world by a corps of about two thousand "Mormon" missionaries who, having temporarily forsaken their loved ones and home interests, give their services freely, without money and without price, for the enlightenment and salvation of their fellowmen. Their ranks are replenished from time to time, and kept intact by recruits from the main body of the organization in America.

The Church of Jesus Christ of Latter-day Saints has established important and flourishing missions in various parts of the United States, in Great Britain, in Germany and Switzerland, in the Netherlands, in France, Norway, Denmark and Sweden, in South Africa, Japan, Australia, New Zealand, Samoa and the Hawaiian Islands. From these countries have been drawn thousands upon thousands of converts, who testify that they have received a knowledge of the truth of the work of God founded by Joseph Smith, the Prophet.

Thus it will be seen that the prediction of the Savior and His beloved disciple John is being fulfilled to the letter, and a glorious era is opening up to all nations.

The force, vitality and influence of the "new faith" upon the hearts of men is emphasized by the record of its humble, devoted, faithful advocates, some 666 in number, in the European mission during the year 1912 to November 30th (December reports not received), and of which the following is a summary: Tracts distributed, 5,387,509; gospel conversations, 581,064; books distributed, 295,772; meetings held, 37,228; baptisms, 1,307; total *Millennial Stars* published, 123,358.

In conclusion, it would be pertinent to say that Truth is indestructible; Truth crushed to earth will rise again. Truth remains unchanged and is eternal in its character. "Mormonism" is Truth, and will therefore weather the storms of misrepresentation, falsehood and persecution waged against it and will triumph in the end.

RUDGER CLAWSON.

RELEASE OF PRESIDENT ANDREAS PETERSON.

ELDER ANDREAS PETERSON, president of the Swedish mission, has been honorably released to return to Zion. From a private letter it is learned that he arrived home with his wife and daughter, who had been visiting in Sweden, on November 30th.

President Peterson presided over the Swedish mission from September 15th, 1910, to November 3rd, 1912, a period of two years. Being an eloquent speaker in his native tongue, as well as being inspired by a spirit of wisdom and energy, he made an ideal missionary. His testimonies and exhortations invariably attracted

thoughtful consideration, and gave encouragement and hope to seekers after truth.

He was also an able presiding officer. The saints respected and honored him, and he was beloved by the missionaries in his field. He was active, faithful and vigilant in the performance of every duty, giving the closest attention to details as well as to matters of the weightiest importance. He loved the souls of men, and therefore labored with an unwearying devotion for their salvation.

During the short period of his missionary activity in the land of the North he traveled 34,625 miles, including the journey coming from and returning to his home, and attended five hundred meetings. The number of missionaries who labored under his direction were eighty-three, December 31st, 1910; but their number had been reduced to forty-seven on October 31st, 1912. The work accomplished by them during the period mentioned, as shown by the labor reports, was as follows: Tracts distributed, 472,025; books distributed, 72,908; strangers' houses visited, 256,157; gospel conversations, 51,246; meetings held, 7,914; baptisms, 279.

One thing which doubtless hastened the release of President Peterson was the fact that he had been banished from Sweden, although the government, failing to find him, was unsuccessful in serving the papers. Under an honorable discharge from the First Presidency of the Church, he took "Hobson's choice," and left his native land of his own accord. He virtually banished himself, thus robbing his opponents of what otherwise might have given them an exquisite pleasure.

During his presidency a number of elders were banished from Sweden, their one and only offence being that they were identified with an unpopular people who were preaching an unpopular gospel—even the gospel of Jesus Christ. This is one of the paradoxes of modern times.

If men are to be rewarded for their good deeds and noble works, it will yet be said to Andreas Peterson: "Well done, good and faithful servant: enter thou into the joy of thy Lord."

RUDGER CLAWSON.

AFTER MANY DAYS.

A VERY short time spent in the mission field is sufficient to prove to a Latter-day Saint missionary that people generally are not at all anxious to hear his message. This condition is quite surprising to him at first, for the statements which he makes seem to demand the most earnest investigation from all who hear them. If his claims be true, then the principles and ordinances of the gospel of Christ have in these days been restored in all of their primitive purity for the immediate benefit and ultimate salvation of mankind. The teachings of the Latter-day Saints are broad,

deep, uplifting, and in perfect accord with the Bible. As such, they are surely worth consideration from everyone. Yet how rarely does a searcher come with unbiased mind and prayerful heart to seek to know of the doctrine, "whether it be of God," or whether we speak presumptuously. Our missionaries bear testimony to all the world of the divinity of the work, and of the great blessings which it has brought to them. Their lives are worthy of emulation; they have the highest regard for honesty, truth, morality, and all things praiseworthy. Still, they arouse only a listless curiosity, sceptical indifference, if not antipathy and persecution.

Unaccountable as this may seem, we find many examples of similar conditions both in past and present times. It has become well-nigh proverbial that many of the greatest men have not been appreciated or understood until after they have passed way. As Archibald Henderson says in his biography of George Meredith, "It is a neglected, rather than a forgotten, fact that the ideas prevailing at any particular period are of two distinct classes. On the one hand, there are the ideas which are in everybody's mind —the clamant topics of popular discussion, wide dissemination and general acceptance. On the other hand, the really fertile and germinating ideas, which overleap the boundaries of the present and, being endowed with prophetic potency, herald and announce the future, are only known to a few, and are recognized by them as the ideas which the world must shortly be induced to ponder." History presents many cases of scientists, artists and writers, who were ceaseless toilers in obscure poverty, each with his sincere message for the world and unwilling to abandon it to gain part in the wealth and popularity showered upon less scrupulous or earnest men. They have often been misunderstood, taunted, even martyred, for their unyielding love of truth.

If there be any class of men which more than another has suffered the calumny of the majority of mankind in every age, it is those who have come in the name of the Lord. "Take, my brethren, the prophets," counsels St. James, "for an example of suffering affliction, and of patience." We find the inspired seers of old passing unheeded or reviled and ridiculed, though they brought gracious warnings to the erring. Noah spent one hundred and twenty years in unavailing efforts to bring the people to a realization of the calamities awaiting the unrepentant. The children of Israel frequently displayed a spirit of rebellion against the commands of the Lord through Moses and others, although they were abundantly and manifestly blessed when obedient. The prophet Samuel was rejected by his people, who clamored for the rule of an earthly king, instead of the infallible leadership of a prophet of God. So on down through the ages, until we come to the time of the Savior Himself. Coming into the world with infinite love and mercy for all mankind, to live and die for their

redemption, He passed through life in the main unrecognized, being understood only by a few. "Crucify him!" was the cry of those claiming to be the chosen people of God, and at their hands he was eventually slain. Then His disciples were also called upon to meet the opposition of the world, though the gospel which they proclaimed held out to all the most glorious hopes and blessings conceivable. In general, their wonderful gifts and promises proved to be "pearls before swine," for Jew and pagan alike did all in their power to crush the Church of Christ, that "sect everywhere spoken against." About 300 A.D. a pillar was triumphantly raised to the honor, or dishonor, of that zealous persecutor, the Roman Emperor Diocletian, "for having everywhere abolished the superstition of Christ; for having extended the worship of the gods."

Instances might be multiplied, but all evidence points to the conclusion that many of the best people that ever lived have been misjudged and often bitterly opposed by the majority of their contemporaries. Especially has this been the case with those whom the Lord has called to bear direct and special messages—whether timely warnings or principles of truth and salvation. This fact is worth consideration by those who wonder about the unpopularity of the Church to-day, for it plainly shows that general acceptance and favor are far from being tests of truth. Often we hear statements to the effect that the wide circulation and common belief of the vile stories in print concerning the "Mormon" religion and people are proof that such tales are reliable. No greater fallacy can be maintained—in fact, the frequent use made of the weapon of slander by the enemies of the Church proves nothing so much as that they lack the sword of truth and are consequently forced to resort to deceit and fiction.

Many who look back upon past events express surprise that such rough treatment should have been accorded the greatest benefactors of man. "Why did not the people listen to Moses, to Christ, to the apostles? How stupid they were in those days not to see that Galileo, Columbus and Newton were right!" Ah, but are *you* not stopping your ears against those who are proclaiming the truth in *these* days. We look upon the past in perspective, we see the awful results of prejudice, and understand and appreciate, to a certain extent, the importance of the messages borne to the world by the great ones of ages that are gone. We are as tourists visiting the desolate battle-field long after the fray is over and calculating, undisturbed, just what the vanquished should have done to gain the victory. No noise, no smoke, nor bloody turmoil confuse our thoughts; we are able to make our decision calmly, judicially, with long-accumulated knowledge of the situation at our command. But appreciation of the really great truths of the present is not so easily had. It can only come as we grow up to them by means of careful investigation and earnest prayer. Pre-

judice must be laid aside; we must open our minds to an unbiassed consideration of the facts, be they pleasant or disagreeable. Otherwise the real truth will never be arrived at.

Under the name of "Mormonism" the principles and ordinances of the true gospel of Christ are being preached in all the world "as a witness unto all nations." That they are not commonly understood or accepted is a regrettable condition, but one that is to be expected. Blinded by prejudice, being turned from the truth unto fables, and misinformed concerning our teaching and practice, the greater number will be a long time in coming to a knowledge of the truth. But, according to promise, the kingdom of God has been established in these last days never to be thrown down, being destined to spread over the whole earth. Eventually, then, our message will be generally comprehended and received, though at present but comparatively few recognize its importance. It will finally overcome the powers of darkness, and the conviction of its truth will yet enter into the minds and hearts of all mankind. For it is "like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

Lancaster. HERMON J. WELLS.

FROM THE MISSION FIELD.

Concert at Middlesboro'.—A concert was held in Bruce's Hall, Middlesboro' (Newcastle conference) on Wednesday, December 11th, 1912, for the purpose of liquidating the branch debt. An interesting program was rendered, which consisted of some beautiful selections and dialogues. A good sum was realized.

Baptisms.—A baptismal service was held at Belfast (Irish conference), December 1st, 1912, when one soul was added to the Church of Christ. Elder Parley J. Welch officiated.

A baptismal service was held in the Latter-day Saints' Chapel, Sycamore Road, Handsworth, Birmingham (Birmingham conference), on Sunday, December 15th, 1912, when seven members were added to the Church. A short meeting preceded the administration of the ordinance.

District Meeting.—On Sunday, December 8th, 1912, at 2:30 and 6:30 p.m., two well-attended sessions of a district meeting were held in Cobden Hall, Nottingham. President Thomas E. Winegar and five traveling elders were in attendance. In the afternoon Elder Walter Rawlings showed that belief alone is insufficient to gain salvation. Christ has irrevocably decreed that the gateway into His fold is through the waters of baptism. President Winegar presented the general and local authorities, who were unanimously sustained. He released Elder Thomas F. Hardy as president of the Nottingham branch. Elder Walter Rawlings was unanimously sustained as his successor. Continuing, President Winegar

showed the beauty of the organization of the Church of Christ. Said the Relief Society had been accorded a place among the National Societies in America. In the evening the choir sang inspiringly. Elder Walter J. Hallam pointed out the difference between reputation and character; and also between salvation and exaltation. He said all people will be resurrected, but after that they are to be judged according to their works, and receive a just reward. Elder Wilford C. Brimley showed the necessity of continued revelation, and said it is the foundation of the gospel of Christ. It is through this principle that the Church is guided and its officers chosen.

Successful Socials.—A very successful social was held at the home of Brother and Sister Frost, 61 Milkwood Road, Herne Hill, S. E London (London conference), on Monday evening, December 2nd, 1912, in honor of Elder W. H. Allington, late president of the South London branch, who is returning to his home in Zion. There was a good gathering of elders and saints, who participated in songs, recitations and other amusements. After partaking of refreshments, Elder M. H. Kirk, in behalf of the local saints, presented Elder Allington with a handsome basket of cutlery. The recipient feelingly responded and testified how he had enjoyed his eighteen months' labor in South London. All spent a most enjoyable time.

A successful farewell social was held on Tuesday evening, December 3rd, 1912, at Durham House, 295 Edge Lane, Liverpool, in honor of Sister Sarah Souter and her daughter, Sister Jessie Duckett, and granddaughter, Ethel Duckett, who are leaving for the land of Zion. There was a good attendance. An enjoyable program was rendered, at the close of which President Rudger Clawson spoke of Sister Souter's faithfulness in the Church, and of the excellent record that was being made by the members of her family who had preceded her to the land of Zion. In behalf of the elders, saints and friends, he presented each of the departing sisters with a suitable token of esteem. President Henry O'Gorman also spoke of the services that Sister Souter and her family had rendered in the branch. Sisters Souter and Duckett expressed their appreciation and bore testimony to the truth of the gospel. A pleasant evening was spent by all, and the kindest wishes were expressed for the departing ones.

The Nottingham branch Sunday School gave a very successful "tea" and social on Saturday, December 7th, 1912, in Friar Lane Adult School, after the elders' general Priesthood meeting. Three long tables were spread with refreshments, which were enjoyed by more than three score saints, friends and children. A splendid program was rendered in the evening. The proceeds will be used to purchase Christmas presents for the younger members of the Sunday School.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXIV.—JOHN.

I. HIS NATIVITY.

1. Of Bethsaida.
2. His father and brothers. (Matt. 10: 2.)
3. His occupation.

II. AS A DISCIPLE OF JOHN THE BAPTIST.

1. Hears John's testimony of Christ. (John 1: 40.)
2. One of the first to seek the Savior. (John 1: 37, 38.)

III. AS ONE OF THE TWELVE.

1. Probably at Cana.
2. "The disciple whom Jesus loved."
3. On the Mount of Transfiguration.
4. At the Last Supper. (a) His position. (b) His question.
5. In the Garden of Gethsemane.
6. In Caiaphas' house.
7. At the Cross. (a) The Savior's charge. (John 19: 26, 27.)
8. Present when Christ gave the thrice-repeated charge to Peter.
9. Christ's promise to him. (John 21: 20-23. See Doc. and Cov., Sec. 7.)
10. His testimony. (John 21: 24, 25.)
11. In Samaria. (Acts 8: 1-10.)
12. Imprisoned with Peter. (Acts 3.)

IV. LATER LIFE.

1. Carried to Rome and, during the reign of Domitian, plunged into boiling oil.
2. Banished to Isle of Patmos. (a) Here he wrote Revelations.
3. Wrote his Gospel after Revelations.

DIED.

JACKSON.—At Leicester, December 2nd, 1912, John Jackson; born April 3rd, 1839, at Ashby-de-la-Zouch, Leicestershire; baptized March 27th, 1902, by Elder Joseph Jackson. Interment at Belgrave Cemetery. Brother Jackson died full fellowship of the Church.

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